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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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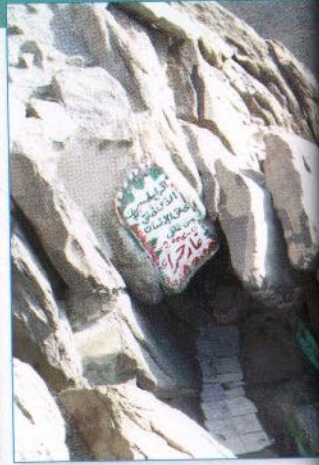
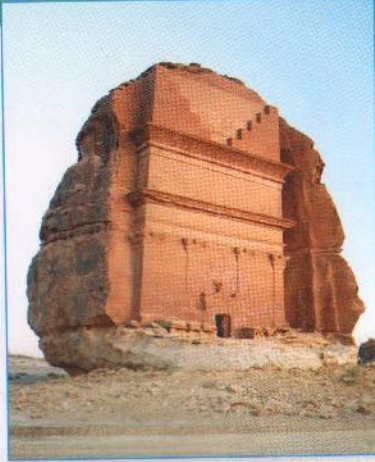
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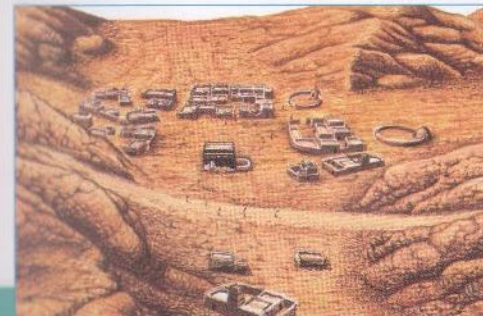


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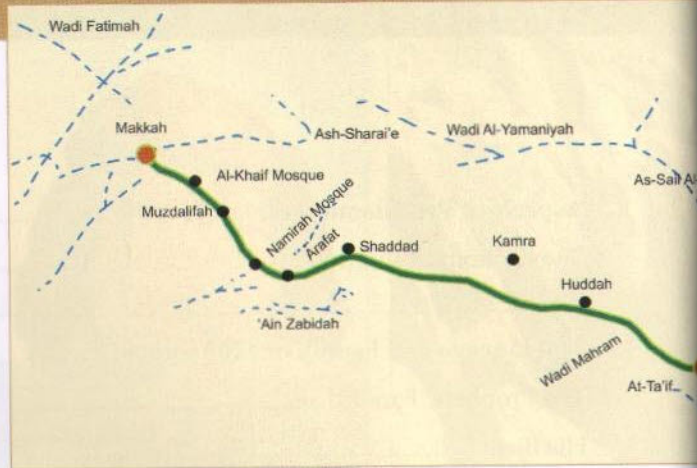
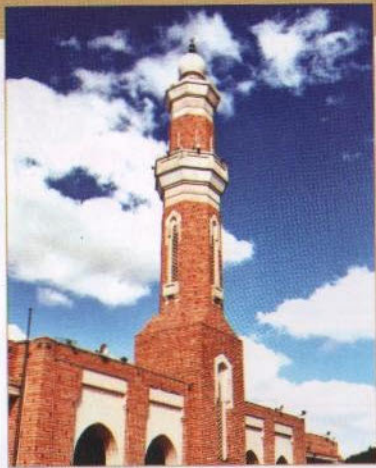
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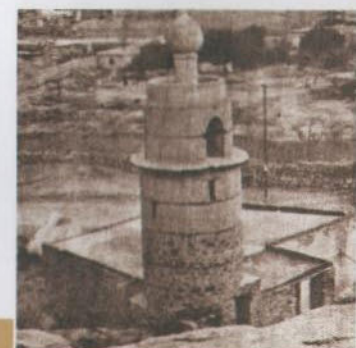
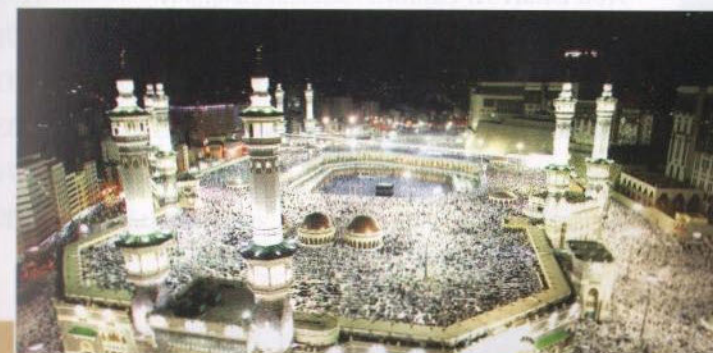
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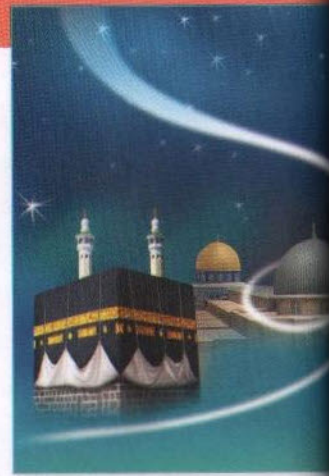
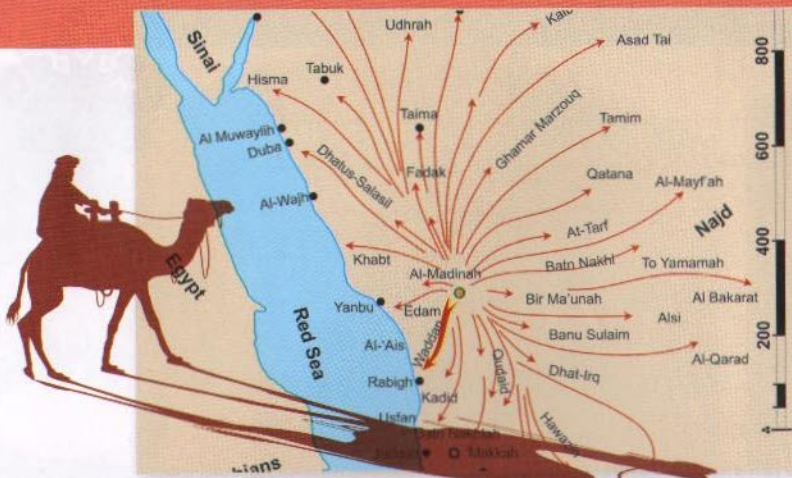


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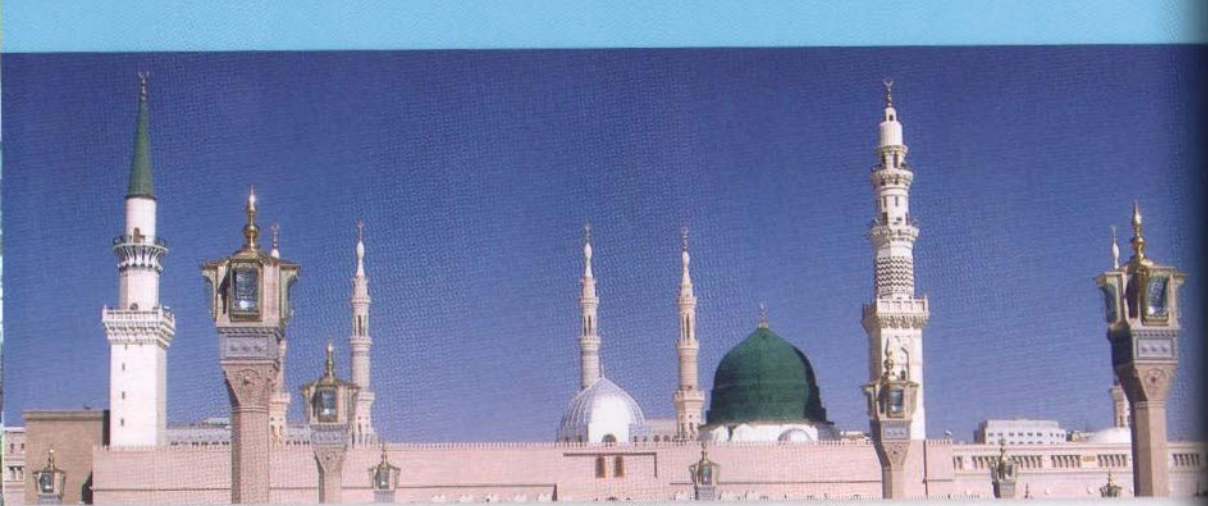
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Name and Lineage

Name : Safiur-Rahman

Kunya¹: Abu Hisham

Lineage: Safiur-Rahman bin Abdullah bin Muhammad Akbar bin Muhammad Ali bin Abdul-Mumin bin Faqirullah Mubarakpuri, Azami.

Date and Place of Birth

I was born in the year 1942 C.E., in Husainabad, a village at a distance of one mile from the north side of Mubarakpur (Azamgarh District), a town famous for cottage industry in the northern province of India.

Educational Background

I started my studies at home reading the Qur'ân from my grandfather and uncle. Then I was admitted to Madrasah Arabia Darut-Taleem, in Mubarakpur, and began my basic Islamic education in Arabic and Persian languages.

In Shawwal 1337 A.H. (June 1954 C.E.), I received admission to the Madrasah Ehyaul-Uloom, in Mubarakpur, for further education in Islamic studies and Arabic literature. Two years later, in Shawwal 1375 A.H. (May 1956 C.E.), I joined the Madrasah Faid Aam, Maunath Bhanjan, Azamgarh District for higher studies.

Upon completion of seven years of study in Islamic courses, I received a Master Degree from the same Institute in Sha'ban 1380 A. H. I also received the Certificates of Maulvi in 1959 C.E. and Alim in 1960 C.E. from the Government Education Board on passing their examinations with high grade. After changes in the system of the Arabic schools, I participated in the Fadil Degree examination under the Government Education Board, successfully passed double Fadil examinations in 1976 and 1978 C.E. with high honors.

Professional Life

After completing my studies at the Madrasah Faid Aam in 1961

¹ A surname which is usually derived from the name of a first-born son or daughter according to Muslim traditions.

C.E., I began teaching, preaching, lecturing and delivering sermons. However, unfavorable circumstances did not permit me to stay in one place for long. In March 1963 C.E., I joined the Madrasah Faid Aam in Maunath Bhanjan as a Teacher. Then I was transferred to the Madrasah Darul-Hadeeth in the same city in February 1966 C.E.

In January 1969 C.E., I was appointed as the Principal at the Madrasah Faidul-Uloom at Seoni (M.P.), India. After four years, in 1972 C.E., I was requested to serve in my native Institute Madrasah Arabia Darut-Taleem as Principal. After spending two years, I was invited by Jamiah Salafiyah Banaras to join as a Professor (Ustadh). I was appointed in Shawwal 1394 A.H. (October 1974 C.E.) working in various academic departments till Dhul-Hijjah 1408 A.H. (July 1988 C.E.).

A research institute was established in 1408 Hijrah at the Islamic University of Al-Madinah Al-Munawwarah known as "The Center for the Services of the Prophet's Biography." I was selected to work there and was entrusted the duty of preparing an encyclopedia on the subject of the life history of the Noble Prophet ﷺ, as a research scholar.

"O our Rabb, accept from us with goodly acceptance and seek it grow in a good manner."

Books and Compilations

It is the mercy of Allâh Who favored me and provided me the ability of writing from the very beginning of my career. During my teaching period, I wrote and compiled about seventeen books in the Urdu and Arabic languages. When the monthly Urdu magazine *Muhaddith* of Jamiah Salafiyah was published in 1980 C.E., I was appointed as Chief Editor of the magazine section up to September 1988 C.E., until I joined the Islamic University at Al-Madinah Al-Munawwarah. During that period, I wrote a number of articles on social, historical, political and religious topics which were well received by many people. *Al-Hamdu lillah!*

Safiur-Rahman
Al-Mubarakpuri



وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have sent you (O Muhammad ﷺ)
not but as a mercy for the `Alamin
(mankind, Jinn and all that exists).”

Formulas used in this book:

Arabic Formula	Symbolic Image	English Translation
سبحانه و تعالي	ﷻ	Might and majesty belong to Him!
صلى الله عليه وسلم	ﷺ	May the peace and blessings of Allah be upon him!
عليه السلام	ﷺ	May peace be upon him!
رضي الله عنه	ﷻ	May Allah be pleased with him!
رضي الله عنها	ﷻ	May Allah be pleased with her!
رضي الله عنهما	ﷻ	May Allah be pleased with both of them!
رضي الله عنهم	ﷻ	May Allah be pleased with all of them!



Location & Nature of Arab Tribes

Beyond a shadow of doubt, the biography of Prophet Muhammad ﷺ represents a complete picture of the magnificent Divine Message that he communicated in order to deliver the human race from the swamp of darkness and polytheism to the paradise of light and monotheism. An authentic and comprehensive image of this Message is therefore only attainable through careful study and profound analysis of both the background and issues of such a biography. In view of this, a whole chapter is introduced here about the nature and development of Arab tribes prior to Islam as well as the circumstances and environment that surrounded the Prophet's mission.



Location of the Arabs

Linguistically, the word "Arab" means deserts and barren land without water and vegetation. Ever since the dawn of history, this term has been used for the Arabian Peninsula and its people.

The Arabian Peninsula is enclosed in the west by the Red Sea and Sinai, in the east by the Arabian Gulf, in the south by the Arabian Sea, which is an extension of the Indian Ocean, and in the north by Shaam (ancient Syria) and parts of Iraq. The area is estimated between one million and one million and three hundred thousand square miles.

Thanks to its geographical position, the peninsula has always had great strategic importance. Considering its internal features, it comprises mostly deserts and arid areas, which made it inaccessible to foreigners and invaders and allowed its people complete liberty and independence through the ages, despite the presence of two neighboring great empires.

Its external setting, on the other hand, caused it to be the center of the ancient world and provided it with sea and land links with most nations at the time. Thanks to this strategic position, the Arabian Peninsula became a center for trade, culture, religion and art.



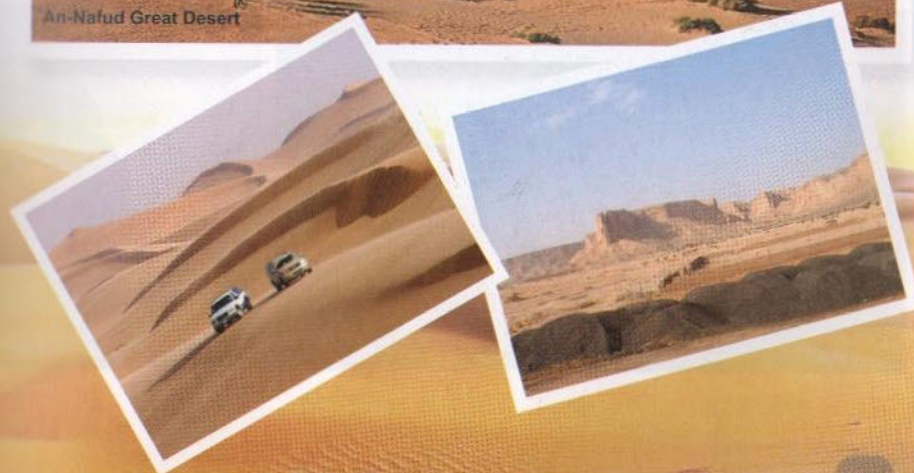
Clay rock near Riyadh



Multicolor mountains



An-Nafud Great Desert



Arab Tribes

Arab peoples have been divided according to lineage into three groups:

1. Perished Arabs: The ancient Arabs, of whose history little is known, and of whom were `Ad, Thamud, Tasm, Jadis, Emlaq and others.

2. Pure Arabs: They originated from the progeny of Ya`rub bin Yashjub bin Qahtan and were also called Qahtanian Arabs.

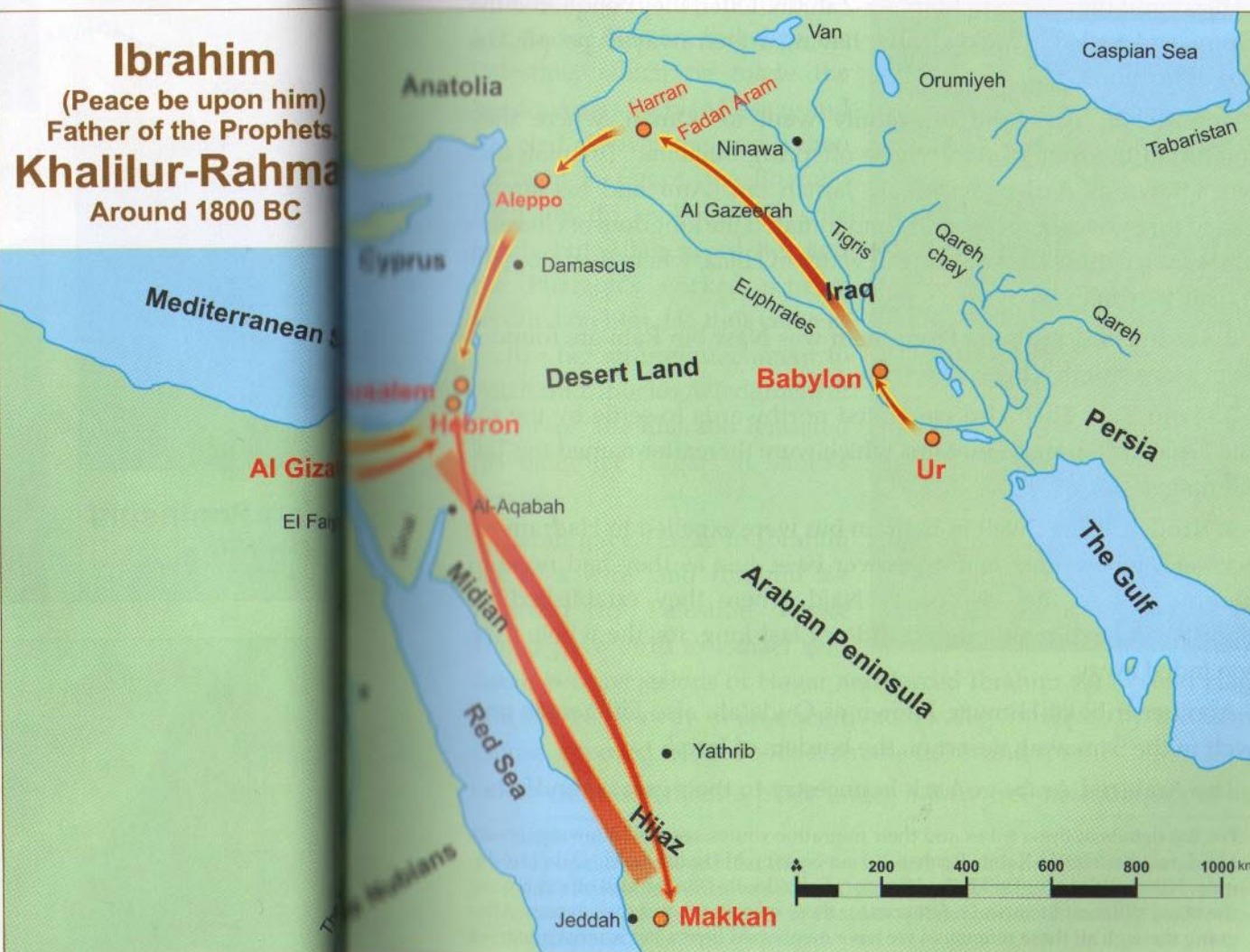
3. Arabized Arabs: They originated from the progeny of Ismael and were also called `Adnanian Arabs.

The pure Arabs -- the people of Qahtan -- originally lived in Yemen and comprised many tribes, two of which were very famous:

a) Himyar: The most famous of whose ancestors were Zaid Al-Jamhur, Quda`ah and Sakasic.

b) Kahlan: The most famous of whose ancestors were Hamdan, Anmar, Tai', Mudhhij, Kindah, Lakhm, Judham, Azd, Aws, Khazraj and the descendants of Jafnah -- the kings of ancient Syria.

The Kahlan tribes emigrated from Yemen to dwell in different parts of the Arabian



Peninsula prior to the Great Flood (*Sail Al-`Arim* of the Ma`arib Dam). They migrated due to the failure of trade under the Roman pressure and control of both sea and land trade routes, following the Roman occupation of Egypt and Syria. Naturally enough, the competition between Kahlan and Himyar led to the evacuation of the former and the settlement of the latter in Yemen.

The emigrating tribes of Kahlan can be divided into four groups:

1. Al-Azd: They wandered in Yemen, sent pioneers under the

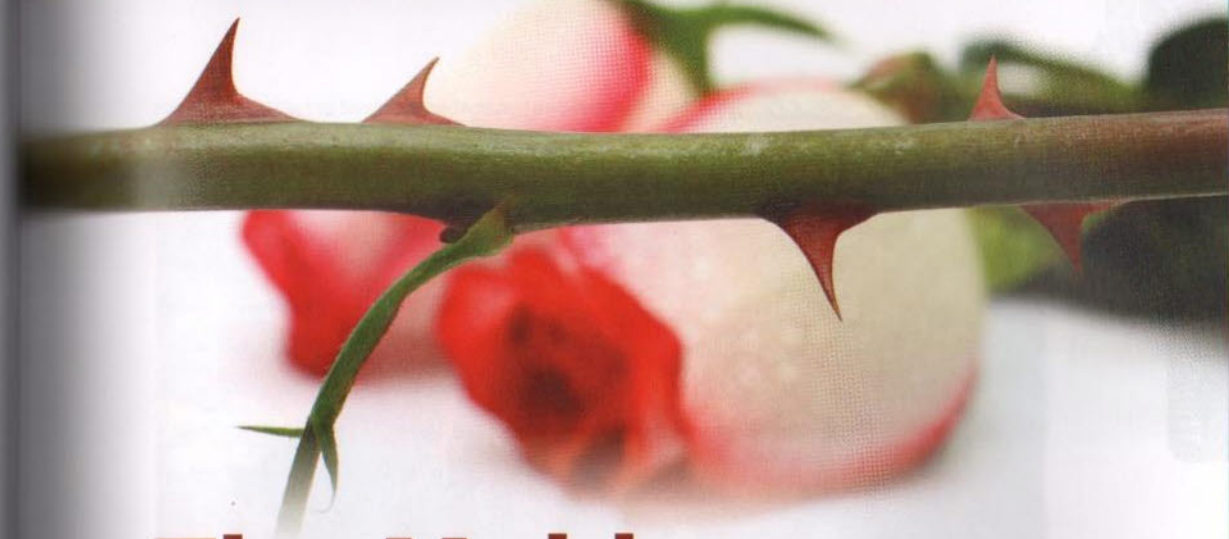
he said: "While the people were rebuilding Al-Ka'bah, the Prophet Muhammad ﷺ went with `Abbas to carry some stones. `Abbas said: 'Put your loincloth round your neck to protect you from the stones.' (As he did that) the Prophet fell to the ground and his eyes turned skyward. Later on, he woke up and called: 'My loincloth...my loincloth.' He wrapped himself in his loincloth."¹ In another report: "His loins were never seen afterwards."²

The Prophet was distinguished among his people for his modesty, virtuous behavior and graceful manners. He proved himself to be the ideal of manhood, and to possess a spotless character. He was the most obliging to his compatriots, the most honest in his speech and the mildest in temper. He was the most gentle-hearted, chaste and hospitable. He always impressed people by his virtuous words and expressions. He was the most truthful and the best to keep a covenant.

His fellow-citizens, by common consent, gave him the title of Al-Ameen (the trustworthy). The Mother of Believers, Khadijah رضي الله عنها, once said: "He maintains ties of kinship, helps the poor and the needy, he entertains the guests and stands with the oppressed for truth."³



1 Sahih Al-Bukhari, Chapter: The building of Al-Ka'bah, 1/540.
2 See the previous reference with the explanation of Al-Qastalani.
3 Sahih Al-Bukhari 1/3.



The Makkan Period

The life of Allāh's Messenger ﷺ is divided into two periods after Allāh honored him with Prophethood and the Message. Each of these periods of his life were distinguished from the other, they are:

1. **The Makkan Period:** Approximately thirteen years.
2. **The Madinan Period:** Approximately ten years.

Each period consisted of distinct levels, which become apparent after investigating the phases that the invitation to the Message passed through during each of the two periods.

The Makkan period may be divided into three levels:

- **The Phase of Secret Invitation**, which lasted for three years.
- **The Phase of Public Invitation** to the people of Makkah, spanning from the beginning of the fourth year of Prophethood until he migrated to Madinah.
- **The Phase of Invitation outside Makkah**, from the end of the tenth year of Prophethood through the Madinan period until the end of the Prophet's life.

The Period of the Madinan Phase is discussed in its appropriate place.



Jibreel Brings Down the Revelation

When he was forty, the peak of one's life -- and it is said that this is the age when Prophets were always ordered to disclose their Message -- signs of his Prophethood began appearing on the horizons of his life. Among these signs were that stones in Makkah would greet him with salutations of peace (*Salam*). He would not have a dream except that it would become reality, as clear as dawn: this lasted for a period of six months. The period of Prophethood was 23 years, so this six-month

period full of true visions constituted an integral part of the forty-six parts of Prophethood. In Ramadan, in his third year of solitude in the cave of Hira', Allāh's Will desired His mercy to flow on earth and Muhammad ﷺ was honored with Prophethood, and the light of Revelation burst upon him with some Verses of the Noble Qur'ān.¹

As for the exact date, careful investigation into circumstantial and relevant evidence allows us to fix it to Monday, Ramadan 21 at night, i.e., August, 10, 610 C.E. with Prophet Muhammad ﷺ exactly 40 lunar years, 6 months and 12 days of age, i.e., 39 Gregorian years, 3 months and 22 days.²

- 1 Ibn Hajar said, "Al-Baihaqi mentioned that the dreams continued for six months. Accordingly, the Prophethood began with the dreams that occurred during the month of his birth, Rabi'ul-Awwal after he reached the age of forty. Then the Revelation that came while he was awake began during Ramadan (Fathul-Bari 1/27).
- 2 Historians differ a great deal over the month in which Allāh honored him with Prophethood, and the month in which the Revelation descended. A large group holds the view that it was the month of Rabi'ul-Awwal. Another group says that it was Ramadan. Some say that it was Rajab (see Mukhtasar Seerati-Rasul by Sheikh 'Abdullah An-Najdi, p. 50). We prefer the second view, that it was during Ramadan, due to the words of Allāh: "The month of Ramadan in which was revealed Al-Qur'ān..." [2:185] And His Saying: "Verily, We have sent it down in the Night of Al-Qadr." [97:1] And it is well known that the Night of Al-Qadr is during Ramadan, and this is the meaning of His Saying: "We have sent it down on a blessed night. Verily, We are ever warning." [44:3] Additionally, his seclusion in Hira' was during Ramadan, and Gabriel would descend during that month as is well known.

Then they differ over the day that the Revelation began. Some say it was the seventh, some say the seventeenth, and others the eighteenth (see Mukhtasar Seerati-Rasul by Sheikh 'Abdullah An-Najdi, p. 75 and Rahmatul-lil-'Alamin 1/49). Al-Khudari determined that it was the seventeenth (Muhadarat Tarikh Al-Islamiyah 1/69). We gave preference to the view that it was on the twenty-first, since most of the scholars of *Seerah* agree that the Prophet was commissioned on a Monday, as supported by what the Imams of Hadith narrate from Abu Qatadah that Allāh's Messenger ﷺ was asked about fasting on Monday and he replied, "On it I was born, and on it the Revelation descended upon me." And in one narration, "That is the day I was born on, and the day I was commissioned" or "Revelation descended upon me." (Sahih Muslim 1/368, Ahmad 5/297, 299, Al-Baihaqi 4/286, 300, Al-Hakim 2/602) During that year in Ramadan, Monday occurred on the seventh, the fourteenth, the twenty-first, and the twenty-eighth. The authentic narrations prove that the Night of Al-Qadr occurred on an odd numbered night during the last ten nights of Ramadan. So, when we look at Allāh's Saying: "Verily, We have sent it down in the Night of Al-Qadr." [97:1] and Abu Qatadah's narration that the Prophet was commissioned on a Monday and then we consider the calculations based upon the science of dating, the Monday that occurred during Ramadan that year, then we determine that he was commissioned on Monday the twenty-first night of Ramadan.